AN APOLOGY FOR PRIVATE PREACHING.

IN WHICH THOSE Formes are warranted, or rather justified, which the malignant Sect contemne, and daily by prophane Pamphlets make ridiculous.

(Viz.)
- *Preaching in a Tub.*
- *Teaching against the backe of a Chaire.*
- *Instructing at a Tables end.*
- *Revealing in a Basket.*
- *Exhorting over a Buttery Hatch.*
- *Reforming on a Bed side.*

OR,

(Indeed) any place, according to Inspiration (since it is knowne) the Spirit moves in sundry places.

WHEREVNTO IS ANNEXED, OR RATHER Conjoyned, or furthermore united, or moreover knit the Spirituall postures; alluding to that of Musket and Pike.

By T. I.

Printed in the yeare 1642.

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APOLOGY

FOR PRIVATE

PREACHING.

IN WHICH THOSE

Forms are warranted, or rather

justified, which the malignant Sect con-

demneth, and daily by prophane Pamphlets

make ridiculous.

(Viz.) { Preaching in a Tub.
Teaching against the back of a Chair.
Reproving at a Table-end.
Reading in a Study.
Exhorting over a Tavern Bush.
Praying on a Bed side. }

OR

(Indeed) any place, according to Inspiration (since it is known) the Spirit moves in sundry places.

WHEREUNTO

IS ANNEXED, OR RATHER

Conjoyned, or subcommitted, or

adjoyned for the Spiritual polishing adjudging to that end Mistakes and Sins

By T. L.

Printed in the year 1644.

TO you the Sanctified, Elected, Purified, Mundified, Justified, and Separated Brethren, I make it worthy and acceptable (though not Learned) Apology. It is not unknown to you how often wee have been vilified by the name of *Puritans*, *Brownists*, *Separatists*, *Familists*, and (at last) consigned with the detestable name of *Schismaticks* and *Heretiques*, that wee are so to esteem, but why should wee bee censured to in the way of disgrace or vilification, the manner of speaking makes the difference, I have known one man call another Sir in anger, likewise a woman bee her stiled by the name of *Gentlewoman*, terms in themselves gracious and acceptable: but according to further construction, the parties so termed appeare scandalized and ridiculous: so they abuse our Doctrine of Inspiration, and tell us it proceeds from the spirit of contradiction, but little do they imagine our contradiction is begot by inspiration: for unlesse our bodies be haunted with sanctified spirits, how is it possible wee should reveale the word, since most of us scarce know a word of the Book, and that is the reason that we can preach as well without a Book as with it, but if wee can continue and confide as we have begun (which I inwardly doubt) it shal be lawfull for every Elder and every Select Brother to

ufe a *Horn-book*, (provided he be married) for I have heard a little reading will doe a man no hurt, let him be learned paſt the Graces and the Sacraments, and (for ought I know) hee may be as fit to teach as the beſt ours, and go roundly on with his buſineſſe, according to his owne head, and in concluſion gaine the pricke and prayſe, agreeing with his Auditors Eares, which are long enough to make Aſſes of thoſe that write our Names backwards, and fix them before libellous Sermons, ſaying they do *NOTARE*, when they do Rub, and rub the skin off to, wofull experience has made it manifeſt, but though we deſire to have our heads rounded, wee not care to have them rounded ſo cloſe, there ought to be a mean in all things, but now I'le proceed to my apology which muſt prove how neceſſary it is for a Tradeſman of any degree, to preach in a Tub, teach againſt the back of a Chaire, inſtruct at a Tables end, exhorting over a Buttery hatch, revealing in a Basket, reforming on a Bed-ſide.

I ſhall begin with the firſt, and produce you the ſacred antiquity of Tubs, in the Dayes of *Dido* and *Richard* the third, There lived an honeſt Religious, and fair ſpoken man called *Diogenes*, a *Round-dealing* Man, and was ſo inſpired with the ſpirit of oppoſition, that hee boldly durſt affront the King, and bid him ſtand from betwixt him and the Sun, and believe it there was ſome myſtery in thoſe words: This man (to make ſhort of my Tale) lived in a Tub, and he being a devout man, wee muſt of neceſſity have this argument allowed, that if hee lived in a Tub, hee preached

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alſo in a Tub, ſo that at laſt hee reformed the King, who would daily leave his palace to heare his worthy and Religious Tub Lectures, I wiſh our Times would not be more proud then the former, hee was a man of good life and converſation, and the Squires went *Round* with him, and when he was ſmitten in age, the King gave him the title of Elder every day with which he continued till the houre of his Death, and ſo much for this piece of antiquity.

In the days of King *Arthur* of *Bradley*, and his four hundred forty ſix Elders of the *Round* Table, the firſt men that ever wore *Round-Robins*, there lived a Paſtor whoſe Fame (you all have had a ſpice of) called *Cornelius*, a ſickly man, and did all in a Tub with very good ordure, and one that was inſpired with the ſpirit of *Repentance*, and a man whoſe Zeale to the Siſterhood hath cauſed him in one Lecture to ſweat ſixe hours by the clock, where it was his fate by the heat of overmuch *Devotion*, to conclude his days and preach his own Funerall Sermon.

And ſo much Teſtification I thinke may ſtand to juſtifie the lawfulneſſe of the aforeſaid Tub, whoſe ſpirituall *Hoops* I hope will never fayle.

The Back of a *Chaire* is ſo far from having priority of the T V B, that it is much inferiour to it, and is never provided, but when the good Wife hath employed the TVB about ſome other buſines, the body muſt as well bee eaſed as the minde, but moſt commonly it is a wicker Chaire, which though it bee not altogether *Round*, is halfe round, and doth almoſt agree as well with the ſpirituall groan as the Tubbe,

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and in case of necessity may serve as well (take top and bottom) as the Tub; but wee doe not boldly (as that Arch Squire-head of prophaneneſſe the Pope doth) tearm our Chaire Saint *Peters* Chaire, though we have much more reaſon, and ſo it being needleſſe to juſtifie with ſtronger Arguments, the benefit of the Chaire it being towards noone, I will draw neere the Tables end, where I doubt not but I ſhall picke out many wholſome Arguments: and enough to ſatisfie any reaſonable man without that prophane porridge the *Service-book*, and in this piece of Doctrine (by your favour) will be my own Carver: this Table being finiſhed with ſubſtance to work upon will allow a ſweet ſavour, and not ſtrengthen but advance the ſpirit, and maintayn it when it is up, then if this place be not fit that alloweth both forme and matter, lle ſtand to the cenſure of the veriеſt Epicure, who I believe would ſooner ſwallow this Doctrine, than a great many that ſeeme to make a more religious profeſion: And now I have ſatisfied at the Tables end, I will make no more apology for it, ſince apparent truths are rather hindred then helped with tedious arguments.

I will not ſet forward to my Revelation in a Baſket, which hath beene held ſacred becauſe it was given at the coſt and charges of our inſpired *Baskermaker*, a man inſpired with much Charity, and got all his reliefe by the Basket, it was by himſelfe dedicated to the Sheriffs, and by them well furniſhed for the fulledification of the poore, needy, and impriſoned Brethren, who have ſuffered for the conſcience

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and tracing off of Surplices, and why may not a man piously and zealously confirm the aged, and instruct the youth in a Basket, as well as in a Pulpit: the Tables end Lecture being ended for the rich, the Basket Lecture for the poor & needy. Let us proceed to the Buttery Hatch, which is the fittest place in my opinion to administer the liquor of Life and spirituall drops of comfort, where some zealous men of our Brother-hood have so overtyred themselves with earnestnesse in this Doctrine, that they have growne unsensible, not able to stand on their legs, or give a ready word, that even with *Maudlin sorrow* perceiving their weaknesse to proceed no further, they have wept with very griefe, being supported home with expectation of next mornings Remedy.

But he whose strength of breath, and power of Spirit will preserve to hold out this Buttery Hatch Lecture, may with much ease administer *Reformation* on a Bed side, where inspired with the Spirit of Unity, we constantly conclude, and joyn in a copulative love without the unnecessary assistance of any flight, but the flame of our owne Zeal, with which I doubt not, but that we are equally furnished, proceeding from the pretious Coals of Devotion, and inflamed by the provoking Administry of the last Doctrine. I hope these Arguments will suffice sufficiently to enform you of the necessary and profitable causes we have to vindicate and apologize for the Dignity of private preaching in so many Forms and according to this Methode. I shal now march on to the spiritual Postures, which have allusion to those for Pike and Musket, in which I will not prove tedious.

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It is not unknown to you my beloved Round-heads that there may be a spirit of all weather, in which you are not particularly exercised: the pestures of your Doctrine you will goe neere to suffer, and all the saleft of us; the sift I will instruct you in shall be that alluding to Pike.

Round heads, stand to your Armes.
When Authority is absent, —— *Discover your Doctrine.*
When present, —— *Order your Doctrine.*
If absent again, —— *As you were.*
If you conceive you shall have the better on't,
Shoulder your Doctrine and march.
If Authority be too strong then
(Round heads) as you were.
If Authority appear weake,
Advance your Doctrine.
If strong. —— *As you were.*
If you get stronger in Faction. —— *Charge to the Front.*
But if Authority come in full power, —— *Faces about.*

Prick-eares stand to your Armes.
Now Authority is gone, —— *Make ready your zeale.*
If Authority appeare not yet, —— *Charge your zeale.*
If you expect the victory, —— *Joyn your zeale and vote together.*
Blow your zeale.
Prime your zeale.
Blow off your loose zeale.
If Authority come not yet, for our Sisters sake,
Cock your zeale.
Guard your zeale.
Blow the coale of your zeale.
Now if you thinke to overcome Authority,
Present your zeale to the Left, and give fire to the Right.
But if you be vanquish'd here in this and Paddington,
Faces about to T.

FINIS.